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➤EDITORIAL NOTES.◀

Rev. T. K. Cheyne.—Readers of *THE STUDENT* will find in this number an address delivered within the past year by the Rev. T. K. Cheyne, Rector of Tendring, England, on “Recent Advances in Biblical Criticism, in their relations to the Christian Faith.” This address was delivered before a Church congress, and was but one of many addresses given at the same time. We call attention to it, not because we endorse the sentiments of the writer, but in order that our readers may become acquainted with the position of one who is recognized as a leading Biblical scholar in England. Perhaps there is no commentary on the book of Isaiah, from which one can gain so vivid an idea of the times and circumstances of the various Isaianic prophecies, as from Mr. Cheyne’s commentary. He is the author of the Pulpit Commentary on Jeremiah and of the volume on “Micah” in the Cambridge Bible for Schools. Mr. Cheyne is also the author of many of the Biblical articles in the last edition of the *Encyclopædia Britannica*. Besides others, the articles on *Amos*, *Canaanites*, *Circumcision*, *Cosmogony*, *Daniel*, *Hittites*, *Isaiah*, *Jeremiah* are by him. He has recently published in the “Parchment Series” a translation of the Book of Psalms. This has not been so well received by critics as his other work. Mr. Cheyne’s position, as will be seen, is an advanced one. A professor of Hebrew in this country could maintain such views and hold his position in but few institutions. In England, however, both in the Established Church and among Dissenters liberty of opinion is exercised to a greater degree than in this country. Mr. Cheyne is an avowed defender of the “Higher Criticism.” Of the advanced critics, he is one of the most cautious. He has two admirable characteristics: He does not hesitate to give up a theory when the facts are shown to be against it,—this cannot be said of many critics; and he seems to be an eminently devout and conscientious Christian. That he is honest in the statement of his opinions, that he is an earnest seeker after the truth must be clear to every one who is familiar with his writings.

Old Testament History in the Sunday School.—Many of our most earnest and intelligent Christian teachers think that it would be wise to leave the Old Testament out entirely from our Sunday School lessons, confining the scholar’s attention exclusively to the New Testament. Some of them express themselves very strongly on the subject, as for example, Rev. Mr. Meredith of Boston, and a recent writer in *The New Englander*.

The objection is not to the Old Testament itself, but to the method of teaching employed and the *abuse* which is made of the Book. And when we recall facts which have come under our observation, we must acknowledge that the objectors have many strong arguments on their side. There has ever been a disposition to try and find “an inner meaning” in the words of the Scripture, and especially so in the Old Testament; it seems to be taken as a matter of course that a message from the deity must contain some mysterious hidden element which can only be discovered by careful searching. So men have given a double and triple sense to God’s words, even to those which on the surface are plain and easy to be understood. There is an undue tendency to spiritualization, which finds mystical meanings in the decorations of tabernacle, the dress of priests and